

They have never been truly incorporated in the mores of any society. *Olbos* was wealth, with grace, opulence, elegance, and generosity, and so wealth when not sordid or arrogant, the opposite of plutocratic. *Arete* was capacity, capability, and practical efficiency, — executive ability. *Aidos* was the opposite of "cheek." *Sophrosyne* was continence, self-control. *Kalokagathie* contained notions of economic, aesthetic, and moral good, fused into a single concept.¹ The *eleutheros* was the gentleman endowed with all admirable qualities.² The Greeks proved that people could sink very low while talking very nobly. The ideals were in the literature, not in the mores. " Their predisposition, their will, and their fate formed a consistent whole, and their decline was a consequence of the social and political life which they lived/' ³ In the sixth and seventh centuries A.D. the man-as-he-should-be was religious, — a hermit or a monk. In any case he was an ascetic. In Charlemagne's time the preferred type was changed. It became the warrior and knight, and led up to chivalry. A new poetry flourished to develop and propagate the new ideal. In mediaeval society there were strongly defined ideals of the man-as-he-should-be. *Milte* was generosity of heart and mind. In the twelfth and thirteenth centuries it was the noble desire of the lord to share all he had with his retainers, which desire called out their devotion to him.⁴ The minstrels meant by it lavishness of gifts to themselves. *Maze* was the cardinal virtue. It meant observation of the limits in all actions and manifestations of feeling, the opposite of excess and extravagance.⁵ The church taught admiration of arbitrary ideals of ecclesiastical virtues. The ideals were ascetic.

They seem
to have been derived from the fathers of the fourth
and fifth
centuries, but they offer an example of borrowed
and adopted
ideals which were fully incorporated in the popular
mores. The
age accepted ascetic standards of goodness and
character. The
religious classes and the lay classes did not fall
under the same

¹ Burckhardt, *Griech. Kutturgeschichte* I, 171; II, 365.

² Becker-Hermann, *Charikles*, III, 318.

⁸ Burckhardt, II, 365.

⁴ Uhlhand, *Dichtung und Sage*, 232.

⁵ Weinhold, *Deittsche Frauen*, I, 162.